UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes **Francis Neilson**

Religion and Science: A Psychological Interpretation

By CLARENCE R. SKINNER

Opium and the League of Nations

By JOHN HAYNES HOLMES

"Saint Joan"—The Significance of Shaw's Play for Our Time

By WALTER WALSH

VOLUME XCIV NUMBER 7

Chicago, October 30, 1924

PUBLISHED WEEKLY

UNITY

(Established 1878)

Subscription, $3.00 per Annum

A Journal of the Religion of Democracy

JOHN HAYNES HOLMES : *Editors* : FRANCIS NEILSON

UNITY Fellowship

FRANK C. DOAN
CHARLES F. DOLE
ZONA GALE
JESSE H. HOLMES
JOHN HAYNES HOLMES
H. R. MUSSEY
FRANCIS NEILSON
EDMUND H. REEMAN
ALSON H. ROBINSON
CLARENCE R. SKINNER
SYDNEY STRONG
ARTHUR L. WEATHERLY

Managing Editor

EDITH LLOYD JONES

Vol. 1 March 1, 1878 No. 1

THE

Pamphlet Mission

FOR

FREEDOM, FELLOWSHIP & CHARACTER

IN

RELIGION.

Publishing Committee:

ROBERT COLLYER, Chicago. WM. C. GANNETT, St. Paul.
JENKIN LL. JONES, Janesville. C. W. WENDTE, Cincinnati.
J. C. LEARNED, St. Louis.

PUBLISHED SEMI-MONTHLY AT 65 WASHINGTON ST., CHICAGO.
Per Year, $1.50. Single Number, 10 Cents.

FRANCIS L. ROBBINS, 65 Washington St., Chicago, - Business Agent.
J. T. SUNDERLAND, 65 Washington St., Chicago, } Editors of
GEO. W. COOKE, Grand Haven, Mich., } "Notes and News."

Editorial Contributors

Charles E. Beals
Harry Foster Burns
Charles W. Casson
Percy M. Dawson
James Waldo Fawcett
David Starr Jordan
Louis L. Mann
Curtis W. Reese
Anna Garlin Spencer
Frederick Starr
Jabez T. Sunderland
James H. West

Foreign Representatives

AUSTRALIA—Charles Strong
AUSTRIA—Stefan Zweig
BULGARIA—P. M. Matthéeff
CANADA—Sidney Snow
CHINA—Robert B. Whitaker
ENGLAND—Fred Hankinson
E. D. Morel
Walter Walsh
FRANCE—G. Demartial
Romain Rolland
INDIA—Rabindranath Tagore
ITALY—Guglielmo Lucidi
RUSSIA—Alina Huebsch

UNITY PUBLISHING CO., Abraham Lincoln Centre, 700 Oakwood Boulevard, Chicago, Ill.

"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under Act of March 3, 1879"

UNITY Fellowship Associates

BOND OF UNION

We, the undersigned, believing in the association of all men and women who are in sympathy with the aims and ideals set forth in the Announcement printed November 3rd, 1921, do invite all who wish to co-operate to join in a world-wide fellowship that has no bounds of race or creed.

The name of this fellowship is The Unity Fellowship Associates and its purpose is the interpretation of the Religion of Democracy. Membership means a declaration of sympathy and interest. There are no dues. Members may make voluntary contributions which will be used for the purpose of making known the aims of the Fellowship and the publication of its literature.

UNITY will be the organ of this Fellowship and all members will be requested, though not compelled, to be subscribers.

Lists of the members will be sent to all members so that they may be known to one another. Local groups may be formed wherever there exists a sufficient number and there is the desire to do so.

All persons who desire to become members may do so by sending their names to UNITY, care of Abraham Lincoln Centre, Chicago, Ill.

Name .....

Address .....

- -

To UNITY PUBLISHING COMPANY,
700 Oakwood Boulevard, Chicago.

Gentlemen:

Enclosed you will find check for which please enter my subscription to UNITY for one year.

Mr. (Mrs. or Miss) _____

Address _____

Rates: $3.00 ($3.50 in Canada; $4.00 in other countries) for a year's subscription. Single copies 10 cents.

Contents

EDITORIAL—
Notes 99
Religion and Science: A Psychological Interpretation. III. Religion — CLARENCE R. SKINNER 101
Opium and the League of Nations. — JOHN HAYNES HOLMES 104
Jottings.—J. H. H. 105

ARTICLES—
Selected.—*Calvin Coolidge* 99
"Saint Joan"—The Significance of Mr. Shaw's Play for Our Time—WALTER WALSH 105

POETRY—
Symbols.—DOROTHY ROWE 108

THE STUDY TABLE—
La Follette.—JOHN HAYNES HOLMES 109
Stories of Negro Life.—MARY WHITE OVINGTON 109

CORRESPONDENCE—
The Immigration Law. — Charles FREDERICK WELLER 110
A Correction.—MATTHEW STINSON 110
America and Russia!—ANNA LOUISE STRONG 110
A Kind Letter from Dr. Crapsey 110
The Eighteen Greatest Names.—H. M. CROSS 110
Bertrand Russell and the Colleges 110
Thanks!—C. F. DOLE 111

THE FIELD—
Abraham Lincoln Centre Friday Forum 111
Mobilize for Peace Armistice Day 111
The Fellowship of Reconciliation 111

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME XCIV THURSDAY, OCTOBER 30, 1924 NUMBER 7

"Europe does not want our benevolence. It does want our help, and we are ready to give it. America wants the peace of good will and of the golden rule; not the peace of force imposed by those who have power. It wants peace as the normal, the right, the assured estate in a world from which a wiser generation shall have forever outlawed aggressive war."

(*President Coolidge, Oct. 24, 1924, in Golden Rule Address.*)

"It is hard to avoid the temptation to speculate on the possible services of our humane and charitable agencies if they did not have to bear any of the burdens that are imposed by war. In a truly civilized world, where the costs of armament, of pensions, of fortifications, were not required to be borne; where neither the spiritual nor the physical suffering which war involves were inflicted; where resources could be used to promote, not to destroy, happiness—in such a world what mighty works could be accomplished under the leadership of the Red Cross spirit! Poverty, ignorance, prejudice and all uncharitableness might be completely relieved and remedied. . . .

"It is toward such an ideal that the race is now yearning and striving. It is making progress. The thought of ridding society of the very institution of war has seized powerfully on the minds of men. We shall not get it done by some magic form, in some inspired moment. But it is going to be done because men and women more and more demand it. We are making more progress in this direction than we yet realize."

—*Calvin Coolidge.*

If anyone thinks that Robert La Follette is a demagogue or a political boss or a personally ambitious man he should read the life story of the Wisconsin senator up to the year 1914. This autobiography is written so simply, direct, and with the evident desire to tell the truth that it carries conviction with it. Mr. La Follette has fought and fought hard and he has been opposed by men who fought him without scruples. Such contests often make men bitter and narrow, but there is no trace of these qualities in this story. The ancient writer says, "Oh, that mine enemy would write a book." But Robert La Follette has written a book, the greatness of which is attested to by the fact that his political enemies are not using it. The important fact is that it is not the record of a demagogue, but of an earnest devoted man who has striven all his life to do his best "to make the way straight and the path smooth for the feet of those who come after him."

Conditions in this campaign are so uncertain, the influences at work so hidden, that we feel sure of only one thing—that anything may happen, except, possibly, the election either by popular or electoral votes of Mr. Davis. Apart from the collapse of the Democratic candidacy, however, everything is uncertain. The wisest political prognosticators, the oldest observers, are frankly all at sea. A people capable of electing Warren Gamaliel Harding in 1920 by a majority of more than 7,000,000 votes, is certainly capable of electing Calvin Coolidge today by a somewhat smaller majority. A people capable of electing Woodrow Wilson in 1916 on the "he kept us out of war" issue, is certainly capable in 1924 of electing the La Follette-Wheeler ticket. As we listen to the returns on the evening of November 4th, we shall be surprised at nothing. At the present moment of writing, however, some things seem to us to be more probable, on the whole, than others. Thus we think that Mr. Davis, in addition to carrying the usual "solid South," will also carry such border states as Kentucky, Missouri, Tennessee, West Virginia and Maryland. There is a chance that he may carry Indiana and New York—but that is surely the utmost for him! We think also that Mr. La Follette will carry all the states west of the Mississippi and north of Missouri, with the possible exception of two. This leaves Mr. Coolidge the East—big states with big electoral votes, but not enough by any manner of means to give him the election. This will throw the issue into Congress, with the La Follette group in the saddle, to be beaten only by a coalition of Democrats and Republicans. In addition, we believe that there will be a popular vote for the Wisconsin Senator which will shake the nation, and make the Third Party a certainty for the future.

What's the matter with the stay-at-home voter? That extremely useful citizen of Chicago, Charles F. Merriam, in association with Harold F. Gosnell, has been making an investigation of this question, and now publishes his answer in a book entitled "Non-Voting Causes and Methods of Control." The investigation was scientific; six thousand "slackers" in the Chicago municipal election of 1922 were interviewed by trained field workers, and these results amplified and corrected by the testimony of political workers. The results were about what might have been expected by any person gifted with imagination and endowed with a little psychological and sociological information. Voters are sick, suffer from physical disabilities, are absent from the city. They are disfranchised by inadequate residential qualifications (have not lived long enough in a certain ward or precinct), are unable to sacrifice wages on election days, are inconvenienced or outraged by poor voting facilities. Many women still have anti-suffrage principles, and object to revealing their ages, as do some men. Conspicuous, and more important

we think than the authors concede, is general disgust with politics and politicians. More men and women than we realize are refusing to vote on principle—preferring other and more direct methods of action; and where there is one thus moved by conscientious revolt against conditions, there are tens of thousands moved by instinctive indifference or abhorrence. Why vote just to get one gang out, and another in? The remedies proposed by the investigators are in no way startling. Certain devices meet certain causes, such as absent voting laws, and the New York law permitting a person to state his age as over 21. Others, such as shorter ballots, publicity campaigns, etc., seem to promise little. What we really need, to our way of thinking, are real issues sustained by real political parties—genuine election battles between conservatives on the one side and radicals on the other. It is because the La Follette movement promises such a realignment that we are for it.

The direct primaries may not be the last word in political development; they present many problems. But these problems are by no means as great as those presented by the old convention system. The situation in Iowa illustrates this point. Senator Brookhart, a product of the direct primary, does actually represent in his candidacy the great majority of the Republican voters of the state. The direct primary has secured in this case at least the candidacy of the man who fulfills the ideals of the founders of this Republic. They believed in representative government. On the other hand, Mr. Brookhart is not satisfactory to the state Republican Committee, which is a product of the convention. It is obvious that Mr. Brookhart represents the Republican voter and the committee does not. If we really want representative government, it seems that the direct primary is the method of getting it. Like most revolutionary things, it turns out to be rather conservative.

When Gandhi announced some weeks ago that he would fast for twenty-one days in penance for the Hindu-Moslem riots, and the general ill-will between these two great religious groups in India, it seemed curious to our western minds. We thought rather naturally of the hunger-striking of the English suffragettes, and of some of our political prisoners. But it is to be noted that Gandhi did not starve himself in opposition to his jailors when he was in prison! No—his hunger-strike is not against his enemies but against his *friends*. His career shows that this is a principle with him—his fasts are invariably in penance for the sins of those he loves and who love him. That this method has been effective in the past is a matter of history. And here it is effective again! No sooner had the Mahatma announced his twenty-one day fast, than the leaders of the Hindus and the Moslems came together, petitioned their common leader not to imperil his life, and promised repentance and redemption on the part of their people. Now that the fast period is over, we find a remarkable accomplishment. At a unity conference of three hundred selected representatives of the various religious communities in India, a resolution was adopted affirming freedom of conscience as essential to co-operation. The Moslems pledged themselves not to interfere with Hindu religious rites, and adjustments were made in such specific disputes as the Hindu playing of music before mosques, and the Moslem slaughter of sacred cows. The desecration of places of worship was condemned, forcible conversion of persons from one faith to another disapproved, and unanimous support pledged to Gandhi and his principles. These agreements mark what may well be a new era in the history of the Indian peoples. They signify also the triumph of one of Gandhi's central purposes, the ending of spiritual divisions and hostilities, and thus one of the supreme achievements of his life. His ascendancy in India is evidently as great as ever, and his influence as sublime. We take this occasion to repeat our conviction that not since Jesus has the world seen such spiritual leadership as this of Mahatma Gandhi.

Is there any more fascinating question than that of transportation? Is there any field where changes come so rapidly and astoundingly. We grew up as a boy in the days of horse-cars. We remember the excitement attending the appearance of the first trolley-cars, and the vast business of installing great electric systems in city and country. In our late high-school and early college days came the automobile, and the beginning of that marvelous quarter of a century which has brought the "horseless-carriage" to its present state of perfection and well-nigh universal use. Now comes the amazing phenomenon of the passing of the trolley-car before the all-conquering automobile. The country trolley is already a thing of the past; hundreds of miles of rusting rails and millions of dollars of worthless stock are the evidence of an age gone by. In the city the same process is beginning—the trolley-lines slowly but surely succumbing to the motor bus. Another ten years, twenty at the most, and the electric car will be as obsolete as the horse-car! Next comes the railroad. Will that disappear too? It seems impossible—and yet one prophet already visualizes the time when our railroad beds will all be transformed into cement highways crowded with speeding autos. Transportation on the sea brings us another transformation. The sailing ship has yielded to the steamer, and now the old-fashioned steamer is giving way to the oil-burner. But these changes are as nothing compared to the prospect opened up by the successful voyage of the German dirigible across the Atlantic. This is but a culmination, after all, of the steady development of flying in Europe, which now has air-routes as well established and reg-

ularly served as the railroads. A few years more, we are told, and air-ships for passengers and freight will cross the sea on regular schedules of fifty hours. This would seem to mean the end of steamships—and eventually of automobiles! All transportation—is it not ultimately destined for the air alone?

We have been greatly shocked to learn at this late date of the death of Charles Zueblin on September 15th last. He was one of the first, as he was always one of the most influential, of the social evangelists who have become a distinctive and beneficent feature of American life in recent years. What the old-time revivalist did for the salvation of the soul, Dr. Zueblin did with dignity, grace and abundant learning for the salvation of the community and of society at large. From the time that he abandoned his professorial chair at the University of Chicago, in 1908, to the lamentable day of his death, he journeyed here, there and yon, addressing all kinds of audiences in all kinds of places, on the great principles of social justice, human brotherhood and international peace. Zueblin was a fundamental democrat—this was his religion, as he confessed in the title of his book, "The Religion of a Democrat." In addition he was an expert on municipal and industrial questions—a witty, pithy and at times eloquent speaker—an ideal lecturer on topics of current social interest—a true friend—a gracious gentleman. We think of him as a kind of flame, leaping from point to point, and kindling fires of enthusiasm and faith in the hearts of men. It is a pitiful commentary on the tone and spirit of American life, that such a man could die, with scarcely a word of public comment.

Religion and Science

A Psychological Interpretation

III

Religion

After having set forth the thesis that science is primarily an inward discipline and subjective value, it now remains to apply the same thesis to the field of religion, and to find that here, likewise, we are dealing not primarily with a body of beliefs in certain fixed objects, but rather with fluid attitudes and values.

It is much more difficult to gain acceptance for this view regarding religion than it is regarding science, because opinions are apt to be much more dogmatic and immovable, and are sometimes considered too sacred to change. But if this thesis can be clearly understood, it will be seen that religion is put upon a more unshakable basis and that its dignity is enhanced. If religion is to be confined by a narrow definition, and its operation delimited by a static body of doctrine, it will inevitably be out of harmony with the free and expanding spirit of science, and people will increasingly forsake it for freer expressions. A static religion will inevitably be in conflict with a world which is dynamic, and it will thus be constantly on the defensive.

But a religion which is fluid, expanding with life itself, unembarrassed by dogmas, free to adapt itself to the present and future,—such a religion will develop power. It need make no apologies, it stands on its own feet. It is undisturbed by changing concepts of science, because it does not have to dread them. It is rooted in something deep and abiding in the psychological constitution of man.

First, then let us ask the same question regarding religion that we asked regarding science. Is it to be defined as a belief in certain objective realites; specifically, in spirits, God or gods, supernatural powers, personalities? In doctrines such as the soul and its immortality, or certain views regarding Scriptures and their contents? There are champions who uphold the view that religion consists in at least one of the above beliefs, and many students require several of the beliefs in order to satisfy their standard of religion.

But when we approach this problem with the scientific spirit, it is evident that there have been and are both religious persons and religions without these particular rigid tests. To work our way backward through the list, most primitive religions are of course without sacred scripture, and the devotees have no theory about written inspiration, fallible or infallible. Therefore books can be no requisite.

Regarding the doctrine of the soul and its immortality, many primitive peoples have never so much as heard of the theory, while among some others the function of religion was to secure complete and final death to the individual. Immortality, so far from being desired, was dreaded, and the pious man performed his rites and ceremonies with puctilious care so that he might be secure in the undisturbed peace of oblivion. Furthermore, there are men a-plenty today who are deeply religious, but who have no belief in the soul doctrine, and who neither desire nor hope for immortality. The question is not whether this is a desirable attitude or a true view, but it is an historic fact, and a fact of everyday observation.

Is belief in certain personalities essential to religion,—for instance belief in leaders, saviors, divine guides and revealers? Here, again, the evidence of history is clear to the scientific student. Many religious systems have no such personal leaders, no Christs, Buddhas, or Mahommets. Their "truths" are derived from group tradition, and their priests or interpreters do not necessarily stand higher in the public esteem than other men of rare distinction or power. In fact, among many

peoples, priests are not a caste and their function may be performed by anyone deemed worthy, in connection with his other very mundane duties.

So far, there would seem to be no ground for disagreement unless the opponent of these views arbitrarily rules out all the evidence which has been brought forward, and declares *ipse dixit* that none of these races or groups have a religion, because they do not have these beliefs. Such a process of reasoning would be *a priori* and an illustration of the unscientific spirit in religion which is so generally practiced. This reasoning would be arbitrary and contrary to evidence because these races and peoples who have been cited have so many of the unmistakable signs of a true religious life, signs which are evidence of more than ethics or philosophy. A more complete exposition of this point will be made later.

But to return to our catalog of supposedly religious beliefs: what can be said regarding supernatural powers, as a test? Here the task grows harder, because prejudices and convictions grow stronger. But it does not seem supremely difficult to show that this belief is not essential to a religious life. How many persons, for instance, who read these words, would qualify as believers in supernatural powers? Probably very few. The cult of the natural has won too many adherents during the last century, to make it possible to require a belief in the supernatural as a qualification for religion. The multitudes who today believe in "that power from which all things proceed," or "that power which is not ourselves which makes for righteousness" would deny that there is any implication of the supernatural in their conception of that power. It is the crown and pinnacle of nature, but not beyond nature. The concept of law and orderly development and of unity have become so widespread today, that multitudes have given up all thought of the category "supernatural." The writer is not here giving a system or explanation of his own belief but is merely stating what is a patent fact to every clear thinker, whether or not he agrees with the conclusion. Therefore to require the supernatural as a test of religion would be to throw out many of the choicest and most devout religious persons of the last century.

And now for the most difficult of all the beliefs to meet,—the belief in gods or God. This is probably the belief which would be most tenaciously held as a supreme test and irreducible minimum. Here the arbitrary line is drawn, fixed and unyielding, separating the sheep from the goats. How firm a hold this idea has, and how difficult it is to surmount it, is familiar to all those who have had the temerity to try the unpopular task. One reason why this idea is so difficult to dislodge, is because the defenders of God fear that an attempt is being made to destroy, or banish or in some way to belittle God. But this is far from the point. No one's faith in God need be in the slightest degree shaken, and his citadel of faith need not even be attacked, because of this contention that the belief in God is not a necessary test of religion. For some individuals God may be the center and circumference of life, He may be the summation of all truth and righteousness, He may be the spirit "in whom we live and move and have our being," and for such a person we can but say, "Good,—persevere in the faith and live worthy of the high calling." But we also ask this same person to be sufficiently open-minded, and sufficiently observant of facts, to recognize that not all men are "God-intoxicated" Spinozas, and that these others may live a very full and rich religious life without a theistic foundation. The classic example of such a people is the countless millions of Buddhists (not necessarily all of them) who have had no deity in their system and yet whose lives have certainly exhibited qualities that cannot properly be called simply ethical. There is a height and a depth—an extension and a splendor in the Buddhists' experience that cannot be called anything other than religion. Are there not sufficient diversities of the spirit to allow to these persons a valid religion, although it may not be poured into a theistic mold?

And finally, belief in spirits may be dismissed as a test, in much the same way as belief in supernatural powers, because multitudes of the most religious persons of the present age have long since discarded such conceptions as spirits in the sense of beneficent or maleficent beings having individual character, and influencing either the phenomena of nature or the way of man's life. Whatever place such theories may have held in primitive times, certainly they have long since ceased to be a vital factor in the religious life of the modern world.

Is it not therefore possible to come to the same conclusion in regard to religion which was reached in regard to science;—namely, that there is no objective test which we can apply, and that no mere fact of belief will rightfully classify men as religious or non-religious?

Let us further pursue the analogy of the man who believes in all the theorems of Euclid, and who can give a verbatim recitation of all the proofs of the problems. In this case we can imagine a person who has memorized one of the numerous sacred scriptures, for instance the Bible, and who gives complete assent to every doctrine contained therein. It is hard to imagine that such a person could achieve complete unification of all the mutually contradictory beliefs, but apparently there have been devout souls who believed the Bible "from cover to cover," and will therefore qualify for our examination. He will give assent to all the beliefs proposed above; viz., spirits, gods and God, supernatural powers, personalities, the soul, immortalities and the sacred scripture. But does this make him a religious man? Some will say yes, some

will say no. How can we settle the question by fair means, without finally resorting to a dogmatic assertion which simply dismisses all reason and evidence? Here the analogy of the scientist and mathematician ought to hold good. We said that no man is worthy to be called mathematician who did not possess a certain attitude toward numerical problems, and who had also acquired an experience which enabled him to think mathematically, in original and vital terms.

In exactly the same way, we say that the man who believes in God, or immortality, or any other doctrine is not religious unless his belief leads to further steps.

First, has he the attitude of mind which makes these beliefs a living reality to him and more than a mere transcript of record? Is God a solution of his own intimate problems, or is he merely the solution made by Moses, Jesus or Paul? When this person is beset by difficulties, shipwrecked, imprisoned, impoverished, forsaken or in ill health, does God then mean a reality, is He an experience, can he cry with Paul, "If God be for us, who can be against us?" Has he acquired the habit of looking at life as if God were really God, or does he fall weak and helpless under the "blows of outrageous fortune" without shield and buckler, stripped of resource and strength, a lonely man beaten and discouraged?

Or if he believes in the immortality of the soul, is it an Easter Sunday doctrine, associated with baptismal founts, and "shining morning faces," or is it a great and secret power, sustaining him through darkest hours, flooding his soul with invisible light? Can he sing with Krishna in the Bhagavad-Gita:

> As the soul in this mortal frame findeth infancy, youth and old age: so in some future frame, will it find the like. One who is confirmed in this belief, is not disturbed by anything that may come to pass. . . . The weapon divideth it (the soul) not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away; for it is indivisible, inconsumable, incorruptible, and is not to be dried away; it is eternal, universal, permanent, immovable; it is invisible, inconceivable and unalterable; therefore, believing it to be thus, thou shoulds't not grieve.

If such a life issue from the ideas of God and immortality then surely this is religion, for here we have those distinctive qualities which cannot be identified with any other mode of human experience. They are more than ethics, philosophy, or science. But it is not the objective "truth" of God or immortality, nor is it belief in them which makes religion, but rather the attitudes and experiences of the individual, which transmute the beliefs into a way of life.

Principal L. P. Jacks in a beautiful passage from his "Religious Perplexities," protests against narrow interpretations and confining definitions of religion thus:

> Religion is one of those high things, and there are many such in life, which lose their meaning when they are over-defended, or over-explained. In explaining them we are apt to explain them away, and without being aware that we are doing so. Whenever the truths of religion are too much defended they are cheapened; and when cheapened they become incredible. Like the love of a man and a woman, or the belief we have in the loyalty of our dearest friends, or the joy we feel in the presence of beauty, or the grief of a broken heart, they resent being made into mere topics of discussion.

There is a something in religious experience which is valid in itself; it is true and authentic; it needs no outside sanction. It is something more stable than opinion and belief, for these vary with every wind of doctrine. The man standing outside religious experience and looking in upon a life which is made strong and faithful by such an experience may not be able to explain it in scientific terms, or enter into it by the most creative act of the imagination. But this does in no way militate against the reality of religion. How many a coarse-grained man tries to read Shelley but fails to understand the world of this most delicate of all Ariels? How many a dull and stupid man can see nothing in the ecstasy of the musician, the devotion of the lover, the heroism of the reformer. If he knew enough of his own sad poverty he might say with a modern poet:

> I am a harp silent to all those lovely things
> That laid such hands upon me.

On the other hand, those finer spirits, more delicately atuned to life's finer meanings, may experience the reality of poetry, love or religion; and to them there comes authentic knowledge which does not lose its deep reality because someone outside the experience does not understand it. Emerson saw into the heart of the problem when he said, "We believe that holiness confers a certain insight." And not holiness only, but every high and noble achievement reveals meanings and values which are their own proof. There is a spiritual fourth dimension in which men may live and move and have their being, but which is invisible to those who can see only the three-fold world of measure, distance and weight. Such experiences remain still incommunicable to those on lower planes. If you would understand the glorious panorama which is unfolded from the top of the mountain, climb up,—do not shout up asking for an interview with the hardy mountaineer. Come up to his plane if you would see what he sees. "In divinity and love what's best worth saying can't be said."

With this conception of religion few scholars could quarrel. Leuba in his "A Psychological Study of Religion" sums it up by saying:

> States of religious consciousness are what they are irrevocably. . . Science accepts these (cases of religious experience) as facts of consciousness, and so there cannot be any conflict here between psychology and theology.

But,—and here is a very important point,—he goes on to say:

> A conflict does arise, however, when these persons imagine their experiences to invalue the objective or the universal validity of their ideas. . . . The validity of the religious states of consciousness is precisely of the same sort as that of any other state of consciousness; they are absolute, undeniable, only so long as they are considered merely as the experience of a subject, and no longer. . . . The mystical claim can exist only because of the failure to separate the subjective significance of consciousness from the trans-subjective meaning which is attributed to some parts of it.

This brings us squarely in front of our original thesis as applied to the sphere of religion, which is, that religion in its most fundamental sense, is a subjective experience, an attitude, a way of looking at the problems of life. As soon as we begin building upon that experience any claim for the reality of the objective which is assumed, then we begin to move into the realm of the debatable, and conjectural. While we remain within the provable and authentic *experience* of religion, we are upon ground that can never be shaken. When we try to identify religion with belief in certain objective realities, which are assumptions of this inner experience, and projections of it, we are instantly reducing it to the category of the speculative and ephemeral. We are exposing it to the disintegrating action of every change in man's philosophy and science.

But when we place religion among the attitudes, we have found a dwelling place safe from the storms and vicissitudes of a turbulent world. We have placed it at the heart of man where it may constantly well up within him a fountain of living water.

CLARENCE R. SKINNER.

Opium and the League of Nations

We have received from India, via the White Cross (the International Anti-Opium Society), a remarkable petition addressed to the League of Nations Opium Committee. It reas as follows:

TO THE INTERNATIONAL OPIUM CONFERENCE

The undersigned, viewing in the growing addiction to narcotic drugs a deadly menace to individuals and to nations, an insidious, rapidly spreading poisoning of the human race, which can be overcome only by co-operation among all nations, respectfully petition the International Opium Conference assembling in November 1924, to adopt measures adequate for *total extirpation of the plants from which they originate,* except as found necessary for medicine and science in the judgment of the best medical opinion of the world.

Directions: All persons of voting age may sign. When signatures are secured party in charge please return to White Cross International Anti-Narcotic Society, Seattle, Washington, U. S. A., for transmission to International Opium Conference. Blank forms for petitions and further information sent on request. Additional sheets may be attached to this.—*M. K. Gandhi, C. F. Andrews, Ramananda Chatterjee, Rabindranath Tagore, Fernand Benoit, H. P. Morris, Balvir Singh, Kanakarayan T. Paul.*

The names attached to this petition as thus received from India have great significance. Gandhi and Tagore are known to all the world. Mr. Chatterjee is the Editor of the *Modern Review* (Calcutta), Mr. Paul the President of the All-India Christian Council, Mr. Andrews the saintly Englishman, trusted and loved through all India; the others are men of importance and influence in the Eastern world. Together their names constitute a leadership in the question of opium reform of enormous moment.

The attitude of these men is of course the attitude of India herself. All responsible men in that country, backed unanimously by informed and unprejudiced public opinion, demand the complete suppression of the opium menace. They are agreed that the only effective way in which this can be done is to secure an international compact binding all nations without reservation to restrict the production of opium and other habit-forming drugs to medicinal and scientific purposes exclusively. They look to the League of Nations as the body which can accomplish international action to this great and beneficent end.

Opposed to this attitude is that of England, or rather of the British Government in India. The established policy is to allow the people to continue opium eating, and thus not disturb the huge revenue acquired from this practice. Nay, the Government actually encourages the miserable business by advancing money without interest to Indian farmers who cultivate the poppy, and thus supply the traffic. In different provinces of India, the authorities allow individuals to keep in their possession 300 to 500 grams of opium apiece. These can be freely purchased at opium stalls licensed by the Government, which number about 7,000 in India to-day. According to Sherwood Eddy, the poor Indian women working in Bombay mills give opium regularly to their children when they go to factories and mills to work. Thus is only one little instance of the drugging of an entire nation. And of course what begins here does not end until it reaches the horizon of the world. All countries share in greater or less degree the misery and enslavement of this great people of the East.

India, fortunately, is awake, and is now calling to other nations, particularly America, to help her. The All-India National Congress, the supreme political organization of the Indians, adopted the following resolution at its recent meeting at Ahmedabad:

In the opinion of the All India Congress Committee, the opium policy of the Government of India is altogether contrary to the moral welfare of the people of India and other countries. The Congress Committee is further of the opinion that the people of India would welcome the total abolition of opium traffic for purposes of revenue and is also of the opinion that the production of opium is out of all proportion to the medical requirements of India.

Now comes the remarkable petition quoted above. It should be answered by Americans with one voice and one heart. The cause is hers, as well as India's, and, greater still, the cause of all humanity. Says Mr. Taraknath Das, a distinguished Indian resident in the United States:

The opium monopoly of the British Indian Government is the major factor in drugging the world. The people of India, devoid of the power of controlling the finance and government of the country have no authority, to stop this monstrous crime against humanity and civilization, although they are most anxious to do so. It is the British Indian Government and the British Parliament which can stop the present opium policy of Great Britain. India appeals through America to all nations and particularly to the British people to stamp out the curse of opium from the world.

JOHN HAYNES HOLMES.

Jottings

Secretary of the Navy Wilbur was recently described by a church publication as "a fine type of the Christian layman. Before going to Washington . . . he was prominent in Christian service in California, the leader of large Bible classes in Los Angeles and San Francisco. He is the kind of man ministers and churches delight to honor." It is this "kind of man" who disgraced America by saying of Japan: "There is nothing so cooling to a hot temper as a piece of cool steel."—If this is Christianity, pray, what is paganism?

A new peace publication, *International Goodwill,* has appeared. It is published by the Commission on International Justice and Goodwill of the Federal Council of Churches. If it lives up to its name, in war time as well as peace time, it is welcome.

Gandhi on Jesus!—"My regard for the life of Jesus," he writes in *Young India,* "is indeed very great. His ethical teachings, his common sense, his sacrifice command my reverence. But I do not accept the orthodox teaching that Jesus was or is God incarnate in the accepted sense, or that he was or is the only son of God. His sacrifice is a type and example for us. Every one of us has to be 'crucified' for salvation. . . . Needless to say, I do not regard the Bible as an infallible record of the life and teaching of Jesus. Nor do I regard the New Testament as God's own word."

New York City is planning to prohibit "jay-walking" —to arrest, fine, and if necessary, imprison all pedestrians who cross the streets at other than regular crossings. This is a frightful invasion of the personal liberty of American citizens! We denounce it!! Let all pedestrians rise up and indicate their right to drink . . . er' . . . we mean . . . their right to *walk!*

Addressing the other day an audience of 1600 club women, whose politics were unknown to us, we declared that we were going to vote for the third party, because, among other reasons, we belived in "honesty in government." This phrase was instantly greeted by a storm of hisses—and instantly we knew that the women were Republicans!

E. M. Forster, in "A Passage To India"—great book:

> The others (English men), less responsible, could behave naturally. They had started speaking of "women and children" —that phrase that exempts the male from sanity when it has been repeated a few times.

J. H. H.

"Saint Joan"

The Significance of Mr. Shaw's Play for Our Time

It is not my object to set forth Mr. Shaw's play as an exciting tale of mediaeval times, or to eulogize it as a great dramatic creation. Everybody has seen it. Everybody is reading it. It has created its own future. From the muck and mirage of the centuries it has evolved a Joan of Arc credible to the intelligence and not less arresting to the romantic sentiment of our time; and has placed her figure on a pedestal before which the rationalist and the religionist alike can uncover their heads. Taking the play pretty much for granted, my object may be stated in the author's own words, *viz.* to see what other lessons the story contains for us; for, like him, if it were only a historical curiosity I would not waste five minutes on it. But the perfervid genius of the writer has made it a burning question again. That is why he probed it through six heart-throbbing scenes, and drove it home in an Epilogue which ought to bring the civilized world to its knees in penitential prayer. And that is why I am now trying to expound its significance for our time.

It is useful to keep in mind that Joan of Arc was a village girl born on the old frontiers of Lorraine in the year 1412, and was in her teens when English armies, assisted by the Duke of Burgundy, were enforcing the claim of Henry VI. of England to be king of France according to the treaty of Troyes made in 1420, and when Paris with most of northern France was in their hands. The Maid of Domremy conceived it to be her divine mission to champion the cause of her native prince, the Dauphin, afterwards Charles VII., raise the siege of Orleans, drive the English from her country, and crown the Dauphin in the historic cathedral of Rheims. It was thus that the Maid of Domremy became the Maid of Orleans. Through the factions among the French themselves, the Maid was then betrayed into the hands of the English for something like ten thousand pounds; and they, regarding her as a witch—for obviously no one could defeat the English without witchcraft and the help of the devil—handed her over to the Church on the clear understanding that she should suffer a witch's fate. The Church called in the aid of the Inquisition. After long imprisonment, many private examinations, and an extended trial, she was condemned as a heretic, sorceress and witch, and handed back to the English as "the secular arm" to be burned, which was duly done in the marketplace of Rouen on May 30th, 1431, and the ashes were thrown into the Seine. Thus ingloriously, at the age of nineteen, perished one of the world's greatest women.

But behold the wonder! Twenty-five years later—1456—the process of law was revised. The Church decided that the time had come to turn round. The reigning Pope declared the charges of heresy and sorcery to have been false and the innocence of the Maid established. That might be charitably regarded as a fit of repentance for evil done, but in fact it was

only a political necessity to maintain the validity of the coronation of Charles.

Step forward half a millennium, to the year 1908, and we behold a veritable transfiguration—the *beatification* of the shepherd-warrior Maid. Beatification is the process by which the Church rescues the sinner from the pains of purgatory, declares her miracles to be authentic, and elevates her to the bliss of heaven. It leaves unanswered the questions: Why did the Church leave this innocent soul to burn in purgatory for nearly five hundred years? what purgatory will the Churchmen have to endure for their crime? and why did Joan's Maker allow her to burn all these centuries till a man in Rome took her out of his hands? So far as I know, the only answer the Church has returned to such momentous questions as these is contained in a Papal Encyclical: "We (The Papacy) upon this earth take the place of God Almighty."

To conclude this ecclesiastical farce, in 1920 Joan was raised to the highest pinnacle of saintship by the decree of *canonization*. She was thereby declared to have led a perfect life, to have worked miracles by the help of God, to be able to work miracles still by her relics and other means, to be a mediator between God and the faithful who may plead with her for her intercession on their behalf. From this nauseous sight we return with relief to the earthly Maid herself. I think the canonization makes me as sick as does the burning.

The author of the play trenchantly declares his conviction that there are forces at work which use individuals for purposes far transcending the purpose of keeping these individuals alive and prosperous and respectable and safe and happy, and considers his conviction proved by the fact that men will, in the pursuit of knowledge and of social readjustments for which they will not be a penny the better, and are indeed often many pence the worse, face poverty, infamy, exile, imprisonment, dreadful hardship and death. That is gloriously true. It is the redemptive element in human existence. It is not necessary to read the life and death stories of the great teachers and reformers in order to establish the reality of such forces. Contemporary life includes many instances. As says Ladvenu in the trial scene: "Many saints have said (and done) as much as Joan." Our mortality is sphered by that which transcends the sense part of us, eludes our intellectual grasp, and can never be comprehended though it may be apprehended by that which we vaguely term "the soul" of us. We dream more than we ever do, desire more than we ever attain, hear voices we cannot interpret, perceive lands of hearts-desire our feet can never tread; and if there is room here for delusion, there is also space to grow, inspiration to dare, and invincibility to die for a truth but yield not. Said the Maid, "I am only a humble girl, I can neither ride nor fight," and the Voice responded, "It matters not; thou must go nevertheless." So, as tradition has it, the call came to Moses the emancipator when he shrank and would have hid himself for thought of his unfitness. Beyond all earthly miseries and ecclesiastical beatifications are they blessed who apprehend those deeper laws and respond to those uplifting powers that give irresistible force to the thought of God and the Future—as finely quoted by Mr. Nevinson,

> The unwritten laws, divine, immutable,
> That are not of today or yesterday,
> But abide forever, none knowing whence they sprang.

Far in the dim past—as the tradition lingered in Lorraine—the seer Merlin had declared that one day there would be born a child, a virgin, by whom France would be saved; and mothers hoped and prayed over their girl-babies that they might prove to be the redeemers of their land. Joan may have cherished this tradition in her dreaming heart, when, just entering her teens, she began to hear Voices in the bells as their echoes lingered over the quiet fields, and to see Visions—St. Michael and his angels, St. Catherine, Our Lady, and others—at first merely exhorting her to be good, but finally summoning her to be her country's saviour. In what category shall we place these mystic seers? The old juggle between natural and supernatural leaves the mystic stranded between earth and heaven. Superphysical, certainly; for as her contemporaries said of Joan, "There is something about her. . . . There is something about her. . . !" What? Who can say! The ancient world and the modern are alike puzzled—mad, bewitched, sold to the devil, sorceress, inspired, heaven-sent, saint—so the epithets fly. As Mr. Shaw specifies in a very powerful passage, the present age has scientific credulities which have not the excuse of being religious superstitions. The doctor has succeeded to the priest, and is even less worthy; for the saintly mind is preferable to the monkey-gland mind. The science of our day is as cruel as were the superstitions of the middle ages, and the twentieth century believes in scientific and religious fairy tales which would have "dissolved the Middle Ages in a roar of sceptical merriment."

The old explanation of Voices and Visions oscillated, as we know, between God-inspiration and Devil-possession. The Maid herself was an unflinching Theocrat, affirming "God says so," after the manner of the ancient prophets, "Thus saith the Lord." But when her prophetical announcements ran contrary to the rules and interests of the Church, they were pronounced to be prompted by the devil to whom she must have sold herself.

The modern mind takes the more charitable view of hallucination. Joan was a visualizer as Francis Galton called that sort of person, clair-voyant and clair-audient as our spiritualist friends put it. Put it either way—the scientific or the spiritualistic—the hearer of Voices and seer of Visions is different, and hard to be accounted for. The one thing clear is that the Voices and Visions invariably take the shape of one's own personality, and may be misinterpreted by the hearer and seer to his or her undoing. "My Voices have misled me" cried the agonized Maid at her trial; but "My Voices have not misled me" triumphantly from the midst of the flaming fagots. In this world there seems no place for the visionary. Bald naturalism has no place for her, and can only affirm that according to its laws Joan of Arc ought not to have happened. The church has no place for her till she has been dead some hundreds of years, and has become a popular hero to whom the masses are offering homage willy-nilly the Church. But naturalists and religionists alike can meet before the judgment seat of John Richard Green the historian, asserting "The one pure figure which rises out of the greed, the lust, the selfishness and unbelief of the time, is the figure of Joan of Arc." In that judgment I concur with my whole heart. When, some years ago, I lounged through the market-place at Rouen and meditated in the cathedral I was depressed by the inadequacy of the

statues and monuments to set forth the epic grandeur of the Maid as she lived in my mind and imagination. I felt that no visible memorials could express the sacrificial heroism of the human soul when impelled by the Voice and allured by the Vision.

A debating society might wrangle for a year on the respective forms of modern and mediaeval cruelty, as to which were the crueler. Enough to affirm that cruel persecution and martyrdom have not ceased, though the form has changed. Mr. Shaw epigramatically affirms that all society is founded on intolerance, and all improvements on tolerance, and so oscillates between toleration and terrorism. Joan's lesson to the Church is "No more burning!" for "if you only saw what you think about you would think quite differently about it." The Church must not only teach humility; it must learn it, and must find room for free-thinkers and free-speakers without whom the process of evolution cannot go forward; and the law of evolution is the law of change. The right to deviate must be recognized to the fullest degree, since ultimate truth always appears as present heresy, and ultimate freedom as present anarchy and misrule. Contrary to Mr. Shaw who thinks that the line of toleration must be drawn somewhere, and who stigmatizes the French saying, "To understand everything is to pardon everything" as "The Devil's sentimentality," and notwithstanding his astonishing moral and psychological insight, I hold that toleration should be absolute so far as thought and speech are concerned, since the laws of social evolution may be supposed to know their own business best; and I think that "to understand everything is to pardon everything" is the final goal where justice and charity meet.

It is notable that the Maid's original design was to drive the English from her country. Her watchword might have been "France for the French." She was a Nationalist of the most patriotic type. That is an epic scene in which she stands before the altar in Rheims cathedral, and, aflame with patriotic heroism, holds the sword of France on high. It was the same spirit that flared up in Edith Cavell, who, however, like Joan of Arc, learned the grander truth that "Patriotism is not enough." Nor can I pass from this without paying tribute to Mr. Shaw's high courage in speaking the mind of thousands with regard to the Cavell monument in Trafalgar Square—I don't refer to its ugliness, but to the omission from its inscription of the woman's great saying by which, if by anything, she is immortalized. Contrasting the court which condemned Joan with that which condemned Edith, he says, "It shot her out of hand; and her countrymen, seeing in this a good opportunity for lecturing the enemy on his intolerance, put up a statue to her, but took particular care not to inscribe on the pedestal 'Patriotism is not enough,' for which omission, and the lie it implies, they will need Edith's intercession when they are themselves brought to judgment, if any heavenly power thinks such moral cowards capable of pleading to an intelligible indictment."

Patriotic literature at first found it expedient to defame Joan as a witch, and now finds it equally expedient to exalt her as a god. Patriotism makes even-handed justice impossible; our allies are always angels, our enemies devils. Nationalism is merely collective self-interest. And when it is allied with Ecclesiasticism, which is self-interest hidden under holy robes, the aspiring human soul is crushed as between the upper and the nether millstones. Between them—the Bishop representing the Church's "Obey or be burned," and the Earl representing Feudalism's "What I have I hold"—they destroyed the innocent, as do the corresponding powers in our own time. Church and State—though the foundations are declared to be different—united they stand, divided they fall, knowing which they never fear to impale the visionary on one horn or the other; either he is a heretic and the Church burns him, or he is a rebel and the State hangs him.

Let it not be said that all this is a thing of the past. I wish it were possible to believe it. The Protestant Reformation rent Europe in two, and poured out blood which is not yet stanched. As an Irishman Mr. Shaw points to his own country. Let us not be too sure that toleration is completely established. We flatter ourselves that religious wars are impossible, but there are forces at work, steadily aspiring, diligently planning, tireless, endless in resource, waiting, watching, biding their time, building for the far future, never hasting never resting—forces which would not turn aside from flowing blood to reassert their ascendancy over mankind. Fear not; but remember that eternal vigilance is the price of liberty. For that reason it is well to contemplate the figure and the fate of Joan of Arc, as an example and as a warning. Unknown to her own modest spirit she was one of the greatest of Europe's liberators, a precursor of spiritual emancipation and political freedom yet to be realized in their fulness. "How I honor thy flashing intellect," exclaims De Quincey, "as God's lightning to its mark, that ran before France and laggard Europe by many a century, confounding the malice of the ensnarer, and making dumb the oracles of falsehood!"

Mr. Shaw plainly warns us that the Church always coerces when it has the political power to do so, and that her coercions are all the more ruthless because her intentions are so excellent. One has but to ponder the Inquisitor's speech at the trial to shudder at the cruelty which imagines itself to be mercy—"nothing is so cruel in its consequences as the toleration of heresy." Ecclesiasticism has at its core a taint of carnal wisdom which is eternally at war with truth, calling it "heresy," and with progress calling it "disobedience." Just as soon as Joan had served the purposes of the Church, the Earl, and the King, she became superfluous, the celestial and the mundane powers combined to bring her to the stake. They all forsook her and fled. Her loneliness was like God's. Listen!

> You are not fit that I should live among you. . . . Do not think you can frighten me by telling me that I am alone. France is alone; and God is alone; and what is my loneliness before the loneliness of my country and my God? I see now that the loneliness of God is his strength: what would he be if he listened to your jealous little counsels? Well, my loneliness shall be my strength too: it is better to be alone with God: his friendship will not fail me, nor his counsel, nor his love. In his strength I will dare, and dare, and dare until I die. I will go out now to the common people, and let the love in their eyes comfort me for the hate in yours. You will all be glad to see me burnt; but if I go through the fire I shall go through it to their hearts for ever and ever. And so, God be with me! I see now that the loneliness of God is his strength.

It was worth Mr. Shaw's sixty years of life to have written that passage.

If this drama is to exert its due influence over the modern world, it is necessary to face the truth about the Church unflinchingly. None of the critics of the play dared to face it, and they were wise, and in fact that was not their business.

Why was so great length, publicity and importance

given to the trial of Joan? Not from humane but from political considerations. The verdict might become an instrument either to confirm or to annul the coronation of Charles. It was a party question. Hence the hesitation and manoeuvering. Why did the Church so late in the day, after centuries in purgatory, beatify and canonize her? From penitence and a sense of justice? Not so. But because the Maid of Orleans through the intervening centuries had grown to be the heroine of France, the most popular martyr of the people in the annals of Christendom. During the intervening period the imagination of the French people had surrounded her with the double halo of romance and sainthood, so that the custom of venerating or worshiping her had already extended through the country. The Church did but follow the verdict of the people. She will now make excellent capital of the relics and alleged miracles of the saint she sent to the fiery proof. And all this without a word of penitence; for whether the Church burns or worships—or both burns and worships—she cannot err.

One grave lapse in Mr. Shaw's preface must be noted; the passage in which he informs his Protestant readers

> that the famous Dogma of Papal Infallibility is by far the most modest pretension of the kind in existence . . . the Pope . . . only asking that as to certain historical matters on which he has clearly more sources of information open to him than anyone else his decision shall be taken as final.

What is this "modest" Dogma? In 1870 the Vatican Council declared

> that the Roman Pontiff when he speaks *ex cathedra,* that is when in discharge of the office of Pastor and Doctor of all Christians, by virtue of his supreme apostolic authority he defines the doctrine regarding faith and morals to be held by the universal church, by the divine assistance promised to him in Blessed Peter is possessed of that infallibility with which the Divine Redeemer willed that the church should be endowed for defining doctrine regarding faith and morals.

To describe this tremendous declaration with all its appalling assumptions as a modest pretension relating to certain historical matters is to trifle with issues which affect the world's future and the destiny of mankind. It is certain that the Church which makes that stupendous claim upon the heavenly powers as its title to control the mind and morals of mankind will never condescend to canonize Joan or any other human being as a "Protestant" saint, spite of Mr. Shaw's easy optimism. With that protest I pass on.

This generation ought to give heed and be wise. Before us has been enacted a realistic scene in the great drama of martyrdom. The eternal story of the death-garment of Hercules, the poison-cup of Socrates, the cross of Jesus, the gallows of ten thousand reformers and the stake of martyrs beyond number is present in the death and canonization of Joan of Arc. It has always been the way of the world to rend its greatest and trample them with the hoofs of an ass, and turn again with tears to take them up and fix them on pedestals and bow down to them as miracle-working gods. As Mr. Shaw trenchantly puts it, we state history about Washington and lies about Lenin, as formerly our fathers told lies about Washington and history about Cromwell. We deify the reformer after he is safely dead. But history does not end with the death of the martyr; it only begins. The persecutors have not seen the last of them. In this age we have need of a real Joan—not an ecclesiastical figment in heaven but a real woman of the Joan type on earth. As the play says, "We want a few mad people now—see where the sane ones have landed us!" When she comes, shall we destroy her as the fifteenth century destroyed Joan of Arc? Like the Earl of Warwick, "I wonder!" Is this age any more willing to listen to heaven's inspired message than was the age of Joan? To show that it is not willing was the very motive which prompted the indispensable Epilogue. Yet the world will never be saved except by God and his saints, his real saints. Let us abandon the mad habit of garnishing the tombs of the dead prophets while stoning the living ones. Shall we forever continue as Lowell described us:

> . . . We are traitors to our sires,
> Smothering in their holy ashes Freedom's new-lit altar-fires;
> Shall we make their creed our jailer? Shall we in our haste to slay
> From the tombs of the old prophets steal the funeral lamps away
> To light up the martyr-fagots round the prophets of today?

Or, grown wise, shall we uplift the heart-wrung cry with which the dramatist brings his great presentment to a close?—"O God that madest this beautiful earth, when will it be ready to receive thy saints? How long, O Lord, how long!"

London, England. WALTER WALSH.

SYMBOLS

Today I woke to find that Spring had come.
The Chinese lilies lifted golden faces
To the sun.
I went to see the shining world
From Temple of Eternal Greenness
In whose court the shadows
From dark pines make fragile lace.
I looked through Moon Doors, painted red,
Which framed the far, blue hills,
The languid bamboo trees,
And City Wall, like ancient, grey scaled dragon
Fast asleep.

A temple priest awoke to talk with me.
He flapped his long, grey sleeves
Precisely up and down
To make me feel he held
The smallest, oldest rite
Of Buddhist ceremony
Far above a worldling's speech.
The calm indifference he wished to show
Was there, but brown eyes burned
Intensely bright with questioning.

I am quite sure this priest
Was only priest in name.
The shaven head, the eight white scars,
The garments, grey as smoke from evening fires,
Were but the outward symbols
Of the priest he could not be.

Guatama Buddha wished that priests forsake
Such worldliness as women,
Over much of food, and wealth.
This one who spoke to me had sensuous eyes.
And when I turned to eat my foreign lunch
His slant eyes watched each morsel hungrily.
I tipped him hugely as I went away.
Guatama must have smiled, half sadly, at this man
Who held himself a priest,
Ascetic, passionless,
But in whose eyes were lust and avarice.
Yet, few are they who find the perfect love,
A sustenance complete or wealth enough
In journeyings on the spirit way.

DOROTHY ROWE.

THE STUDY TABLE

La Follette

This book* was sent to us early in the campaign, and should have been noted in these columns long before this. But we wanted to give it our personal attention, and then suddenly found ourselves so busy on the stump and elsewhere that we could not get to it. But this is not so unfortunate as it may seem, for two reasons:

First, the La Follette movement is not going to end with this 1924 campaign, as the Roosevelt movement ended with the 1912 campaign. La Follette is a different man from the great Theodore, interested not in himself, but in the cause; and this cause, magnificently launched under the inspired and consecrated leadership of the Wisconsin Senator, is going on from victory to victory. The Progressive Party belongs to the future, as the future belongs to it. Just as the British Labor Party spells a new day for England and the English People, so this Third Party movement spells a new day for America. Mr. Platt's book therefore handles material of permanent interest.

Secondly, the book itself is no mere campaign document, hurriedly flung together to meet the challenge of an hour. It is in form and substance a serious piece of writing, completing to date what Frederick C. Howe told so admirably in 1915 in his "Wisconsin, an Experiment in Democracy." This sequel is both encouraging and discouraging, showing an inspiring tale of progress on the one hand, and on the other a story of thwarted endeavor. "A number of good things which Dr. Howe thought were on the eve of accomplishment," says Mr. Platt, "are still in the future. . . For although Wisconsin is justly known as a pioneer in many progressive reform movements, yet nowhere have such movements been resisted with more skill or power." Still the record, of endeavor and accomplishment together, is a wonderful one. "La Follette's state" is the leader of our American democracy to-day, and to La Follette belongs the glory. Others share it with him—Mr. Platt himself, Zona Gale, "one of America's great women," Gov. Blaine—and here is the story of what they have done! In the telling, the plot again and again leaps over state boundaries and invades the nation. It thus becomes a part of the nation's history, as pre-eminently to-day. But Wisconsin remains the seed-plot, and the harvest therefore hers.

Mr. Platt has done an excellent piece of work at the right moment. We thank and congratulate him.

J. H. H.

Stories of Negro Life

To read the stories in this book† is like nothing so much as listening to the Spirituals sung, not by trained voices to classical accompaniments, but let us say, by pupils of the colored school in Calhoun, Alabama, where primitive music is treated with reverence, where the original rhythm and harmony and intonation is religiously maintained. Such music is no imitation of college glee club or choral singing, but is original, a part of the soil. And so these stories, of which "Green Thursday" (what a perfect name) is one, are a part of the soil, a reverent portrayal of Negro life on a remote plantation of South Carolina. They are not dressed up, there is nothing self-conscious about them, they are simple portrayals of the life of a peasantry, pathetically poor in material possessions, but rich in the things of the spirit. That the stories should be written by a white woman is natural. The Negro author is still too near his material to use it with perfect naturalness, but that they should be the work of a Southern woman is a happy sign. Here a Southerner is able at length to forget the past, in her portrayal of the black people among whom she lives. It should presage more to come.

Mrs. Julia Peterkin was born in South Carolina and educated at Converse College, Spartanburg. Soon after her marriage she went to live on an isolated plantation where she has spent many years. Carl Sandburg found her out and induced her to write. This volume is made up of short stories all of them dealing with the same locality and for the most part the same characters. They are in a difficult dialect, so that one dreads to see conversation and looks with pleasure at the lines of description, but later one gets the hang of the thing which is largely a matter of elision of certain consonants. The turn of phrases is often quaint but there is a lack of imagery, excepting in the extraordinary sermon upon death preached at the meeting in the colored school.

De life ob man is same lak de pat' ob de sun.
Een de mawnin' 'e rise up bright een de East—
Ebyting look shine an' beautiful.
'E soon sta't plowin' e furrow 'cross de element ob de sky.

'E strong, 'e brabe
When de cloud come stan' een 'e way, 'e fight 'em.
'E knock 'em—'e ain' faid;
De lightin' flash een 'e han'
Tell de clouds fall down een rain.

But de time haffer come w'en 'e strengt' gwine fail.
'E ceasted f'om climbin' higher.
'E sta't fo' drap todes de Wes'.

The story is so simple it would be a shame to tell it. It moves about a colored man, very poor, with a thin, half-blind mule, a mule too weak properly to fight against the grass in the plough's path. But a man with intelligence, who refuses to accept superstition and who ploughs on Green Thursday, Ascension Day, the day Jesus went back to God. Abne Killdee, the man, and Mike the mule, plough the fields. Everyone else on the whole plantation had gone fishing in the river swamp. Preachers say that sinners are like goats and Christians like sheep. Killdee, as he ploughs, decides that he would a lot rather be a goat than a sheep. Goats have sense.

Thoughtfulness, love, the yearning for something beyond what he sees, these are in the figure of Killdee as in his ragged overalls and bare feet, he ploughs his field.

We cannot be too grateful to Mrs. Peterkin for telling us his story.

MARY WHITE OVINGTON.

History supplies numerous instances to prove that brute force is as nothing before soul force. If we have faith enough, we can wield that force over the whole world.—*Gandhi.*

* "What La Follette's State Is Doing," by Chester C. Platt, pub. by Batavia Times Press, 1924.

†"Green Thursday." By Julia Peterkin. Published by Alfred A. Knopf, 730 Fifth Avenue, New York City.

CORRESPONDENCE

THE IMMIGRATION LAW

Editor of UNITY:

For the possible humanization of America's new immigration law may I, through your columns, ask people to send me their names and addresses if they are willing to write letters to Congressmen or to help in any other ways towards some reasonable modification of this harsh statute?

Returned, just now, from ninety-four days of intimate fellowships with average people in Spain, Portugal and Northern Africa, Italy, France, Germany, Austria, England and Wales, I have some new and pertinent experiences to report.

In Berlin, Germany, we were told by the American Consulate that an orphaned German baby, doomed to rapid deterioration through lack of food and proper care—a little baby whom relatives of ours desired to adopt into a most admirable American family, could not possibly be admitted to the United States within at least a year.

"If this baby in Berlin had happened to be born in Russia," said America's official spokesman, "he would be a full grown man of twenty-one before his turn could come among those already listed for admission, each in turn, under the still smaller Russian quota." (We had found, also, a Russian baby in Berlin who was urged, pathetically, for American adoption.)

In Madrid, Spain, we were denied permission to bring to their Spanish parents in Elizabeth, New Jersey, three little children who were necessarily left in Segovia, with grandparents, until their father, mother and older brother, who came to Elizabeth about four years ago, could make a new American home for the family.

These bright, sturdy little children, whom we saw at Segovia, cannot possibly be allowed to join their parents in America within two or more years, IF EVER!

For about two years I have corresponded with the courteous American Vice Consul at Madrid to secure the admission of these three children. They were in every way aceptable, but, under the new immigration law, the quota—that is the number who can be admitted during an entire year—from the large central Spanish district around Madrid is only EIGHT!

"We could at once use on good cases in this district," said the Vice Consul, "four hundred visas." Out of these four hundred men, women and children who, by consular inquiries in or near their homes, have proven to be desirable for admission to America, only EIGHT can be allowed to enter the United States in twelve months, beginning July 1, 1924.

An admirable improvement achieved by the new law is this authoritative selection of immigrants by the American consuls nearest to their homes. This good system might well be used to base our admission of immigrants—not mechanically, on the present extremely small quotas from nations against whom some prejudice is cherished—but on the actual desirability of individuals as determined by Consular inquiries in their homes.

Such a fundamental change in the spirit and method of the law is not, however, my present purpose. I seek only its very reasonable, slight modification.

Surely, no one can object to the admission of such children as I have described above.

I appeal, therefore, for counsel and co-operation to help secure, promptly, through Congress and the President, the admission, without quota limitations, of wives and minor children—including adopted children—(and I myself would add the parents) of foreign born adults who have lived worthily among us.

If interested, please address:

CHARLES FREDERICK WELLER,
League of Neighbors, Elizabeth, New Jersey.

A CORRECTION

Editor of UNITY:

In a recent number of UNITY you sadly mislead your readers. The Local Option bill was introduced into Parliament by the Bishop of Oxford. This you neglected to mention. It had much support among the episcopal lords.

The bill was opposed, however, as you say, by the Bishop of Durham, the leader of Anglican "liberals." So, it appears, the "inexplicable" is not the union of "bishops and brewers," but of a "self-styled liberal" and the public-house! Please correct this in UNITY.

I have heard you speak a dozen times, always with pleasure, yet I dislike to see you misunderstanding so clear-cut an issue.

MATTHEW STINSON.

[Our editorial note was based on a newspaper dispatch in which no mention was made of the Bishop of Oxford.—ED.]

AMERICA AND—RUSSIA!

(Extract from a letter—private—of Anna Louise Strong, at Essentuki, in the Caucasus, Russia, dated August 12th, 1924.)

"It will interest you to know that all newspapers, magazines and meetings for a solid month have been jammed with anti-war stuff, on the tenth anniversary of the world war, whole illustrated numbers showing the czar blessing his troops and the troops dead in the trenches, showing the various war-lords and the folks who profited by the war; cartoons, war-invalids statistics, etc., etc. The general theme being that the same world imperialism which prepared the last war is preparing another, and can only be dislodged by the workers of the world uniting. . . . America figures largely as the arch war-preparer, with quotations from the *Scientific American* and similar magazines on the latest gas, the recent air inventions to terrorize populations, etc., etc. Americans don't realize that they are now in the position that Germany had before the world war, regarded everywhere as leaders of militarism, backing up France in Europe, threatening China if she agrees with Russia, etc."

A KIND LETTER FROM DR. CRAPSEY

My Dear Mr. Holmes:

In acknowledging with gratitude your very generous criticism of my book, "The Last of the Heretics," and your more than generous estimate of my personal character (would I were as you picture me), I wish to say that you are entirely just in your censure of the statement on page 253 of my book, which reads, "I was the very first man in the English speaking world to apply in public 'The Higher Criticism.'" I should have qualified this statement in some way, just how I cannot tell.

I am not sufficiently acquainted with the Unitarian Movement to know whether its conclusions were based on philosophic or historical reasoning. I am inclined to think that it did not make use of what is known as the Higher Criticism as that method did not come into vogue until after the Unitarian Movement had passed its zenith and was on the decline. But however, that may be my expression as it reads conveys an erroneous impression, which I will correct in coming issues.

Ever gratefully,

ALGERNON S. CRAPSEY.

THE EIGHTEEN GREATEST NAMES

Editor UNITY:

A friend frequently sends me a copy of your magazine, and I am in sympathy with much that I see in it. The enclosed item* surprises me. I cannot understand how you can approve of the selection of Moses as the greatest name in religion. The God created and described by Moses is the most horrid monster in the God line ever devised by the mind of Man. I cannot include Jesus as the greatest religious teacher as much attributed to him is nonsense, and if he is responsible for "whosoever believeth not, shall be damned," he is responsible for all the horrors that followed and accompanied religious persecution.

In all my reading about religions I have found nothing anywhere near as wise, reasonable and beautiful, as is found in the teaching of Zoroaster. My vote would be for Zoroaster as the greatest and best religious teacher that has thus far appeared in the world. I would call Moses the very lowest and worst of the lot.

Yours sincerely,

H. M. CROSS.

* The University of Washington has selected eighteen (18) "greatest names" in the history of learning and culture. They are: *Adam Smith*, social science; *Beethoven*, music; *Dante*, poetry; *Darwin*, biological science; *Da Vinci*, art; *Franklin*, public service; *Galileo*, physical science; *Goethe*, poetry; *Grotius*, international law; *Gutenberg*, printing; *Herodotus*, history; *Homer*, poetry; *Justinian*, law and administration; *Moses*, religion; *Newton*, mathematics and physics; *Pasteur*, medical science, *Plato*, philosophy; *Shakespeare*, drama. This is an impressive list; we don't see how it can be bettered.

BERTRAND RUSSELL AND THE COLLEGES

(1)

Dear Mr. Holmes:

Last week I had as a guest a life-long friend in the service of the University of Wisconsin. During her visit I happened to

THE FIELD

"The World is my country, to do good is my Religion"

THE COMMUNITY PULPIT

ANNUAL SERIES OF TWENTY SERMONS

By

JOHN HAYNES HOLMES
JOHN HERMAN RANDALL

Ministers of the Community Church of New York

Subscription $2.00 per year
($1.00 for the sermons by either MR. HOLMES *or* MR. RANDALL)

Address SECRETARY

12 Park Avenue New York City

ABRAHAM LINCOLN CENTRE FRIDAY FORUM

October 31—Frederick Starr, Author, Lecturer, Anthropologist will speak on

THE SITUATION IN THE FAR EAST

(With Personal Experiences in the Earthquake)

Professor Starr, after twenty-five years in the chair of Anthropology at the University of Chicago, now makes his home in Seattle, because of his interest in the lands of the Far East. His future studies will concern Japan, Corea, China, Philippines and Siam. His recent articles, "Grave Consequences," have been widely distributed and commented upon.

On November 7

IMMEDIATE PHILIPPINE INDEPENDENCE

Because the Philippine question will not down, Professor Starr has developed a series of Philippine lectures, which for the Forum, will be covered in substance in one meeting.

MOBILIZE FOR PEACE ARMISTICE DAY

Federal Council of Churches Asks Co-operation of All Bodies in Great Peace Demonstration November 11

Tuesday, November 11, should be a Mobilization Day indeed. No one who was alive on November 11, 1918, has forgotten, or should be allowed to forget, the high hopes that filled every breast that day. As John G. Emery, former Commander of the American Legion, said in his Armistice Day proclamation of 1921:

"At 11 o'clock on the morning of November 11, 1918, an entire world, weary and worn, bent under the disaster of the world's war, knelt in thanks to God. The guns ceased booming. A new note was in the air. A new hope was in every heart, a hope and a prayer that the fighting of nation against nation, of people against people, had ended for all time. We want to go back in spirit to that grand moment. We want to recall the purpose common to everyone at that moment to do each his or her share to make impossible, ever again, such a disaster."

Everything Yet to Be Done

Six years have passed and every concrete step that will end war remains still to be taken, at least as far as we are concerned. America is not yet even in the World Court. Representatives of forty-seven European states have just submitted to their governments a proposal to outlaw war by the arbitration of all disputes; but we were not among the 47. Fifty-five nations belong to a League to diminish the danger of war; but we are not among the 55. We have not yet determined on what terms, if any, we would join a League of Nations. A new competition in armaments is on; we are in that. We have recently thrown away the friendship of Japan. We are feared and distrusted by Latin America and we should not fool ourselves with any comforting theory that the opposite is the case. Continental Europe threatens to combine against the menace of our economic imperialism. We are still a long way from "leading the world to peace."

Suggestions for November 11:

1. Concentrate with others on **great mass meetings.** Especially invite ex-service men to join in this mobilization for permanent peace.

Let a competent committee decorate the hall.

Ask bands and choirs to cooperate in furnishing music.

Have one principal speaker "to utter the aspirations of our people for permanent world peace and to point out constructive and practicable plans for its achievement."

2. **Posters and fliers** can be used effectively in preparation for the demonstration.

3. **Law—Not War buttons** can be obtained at our office at $1.00 per 100 and sold at 5 or 10c each for the benefit of local peace programs. One peace organization has made $300 in this way.

4. **An Armistice Day pageant** prepared by the Federal Council (price 25c each) will be appropriate for use on the Sunday or Monday evening previous. **Our pageant, "Goodwill, the Magician,"** (price 10c each) is likewise appropriate.

5. **On Sunday, November 9th,** the Federal Council asks the Churches to have sermons and short talks in Sunday Schools emphasizing the constructive proposals for world peace now before the nation for action. **Send for material now.**

THE FELLOWSHIP OF RECONCILIATION.

The Fellowship of Reconciliation is a group of men and women of many races, nations and classes who recognize the oneness of the world wide human family. We wish to live in the spirit of this true unity and find out more and more all that it should mean. To do so we shall have to put away war and the spirit of enmity, seeking to know instead the spirit of love that draws men together, in spite of all differences, in a friendly and united society.

We believe that the spirit of love seen in Jesus of Nazareth can work through and change all social relations, industry, politics and international life; that it is indeed the only foundation for human society, and the only power which can overcome evil and call forth the undiscovered good in men.

The attempt to live steadfastly in this spirit will certainly cost something as the world now is, but for lack of it the world is going to pieces. War and famine, imperialism and revolution, racial and class struggle and almost universal fear abound. We cannot wait until somehow the nations are reconciled, injustice between groups is done away, or until the churches have found a common path. War may continue to darken the world and endanger all that is good; we can take no part in it. Men may continue to threaten or fear revolution; we need neither threaten nor fear it, but can give up the power and desire to dominate our fellows, and seek to build a common life of such united friendly effort as will take away the occasion for war and strife. It will be our aim to let no interest of self, family, church, class, race or nation separate us from any of our fellowmen. We shall attempt to help one another discover what this way of life is when it is followed in the home, in the education of children, in the treatment of criminals, in the relations of commerce and industry, and in all dealings with our brothers throughout the world.

We need not wait until all can agree on a theory or practice of non-resistance or some one social plan; we are united in seeking such changes in the spirit of men and the structure of society as shall make

---

read your editorial comment on Bertrand Russell's return to England and the poor reception he received in America, as it appeared in UNITY of June 19. You evidently did not know that he spoke at Madison and under the auspices of U. W.

M. K. R.

(2)

Dear Mr. Holmes:

You will be pleased to know that Bertrand Russell was officially invited by Cornell University to lecture here, was introduced by Professor Thilly, spoke to an audience of 2,000 students and members of the Faculty, and was frequently applauded. I mention this in view of your otherwise very just remarks in UNITY. . . .

Ithaca, N. Y. NATHANIEL SCHMIDT.

THANKS!

Dear UNITY:

I wonder in what journal, or newspaper, or magazine, one would find so much admirable, thoughtful and interesting material as in UNITY, for example, in the issue where (for one good thing) we give welcome and thanks to our old friend Edwin D. Mead, at the fore-front again in his everlasting endeavor to make war preposterous! Success to your efforts—so comprehensive as they are!

Yours always,

Sept. 26. C. F. DOLE.

possible the fullest expression of the spirit and principles of Jesus. Our methods must always be in harmony with this goal.

It is certain that for such a way of life divine power is needed. We believe that such power will be ours increasingly as we venture upon this way of service in response to the leading of the one Spirit that unites men in a vast family of brothers.

In order to develop the resources of fellowship, we seek to express this way of life through existing institutions rather than to build up another organization in the usual sense of the term.

Members of the movement are to be found in North and South America, in most of the countries of Europe, Asia, and Africa, and in the Islands of the Sea.

Will you enter the Fellowship? Or, if not ready to become a member, would you like to be on our mailing list? You are invited to write to the secretary.—*The Fellowship of Reconciliation, The Fellowship of Youth for Peace,* 396 *Broadway, New York City.*

PEACE STICKERS

Sheets of peace stickers, or seals, to use on envelopes, are now ready. Each sheet contains 40 stickers with quotations in favor of peace by Mrs. Catt, Justice Florence Allen, Jane Addams, Lucia Ames Mead, Maude Royden, Alice Ames Winter, Zona Gale, Anna Garlin Spencer, and others.

1 sheet, 5 cts. 3 sheets, 10 cts.
5 sheets, 15 cts. 20 sheets, 50 cts.

Address
MISS L. G. WENTWORTH
18 Stearns Road, Brookline, Mass.

It's a "Case" of Necessity

Your Printing will be above criticism if done by

THE OAKLAND PRESS

3913 Cottage Grove
Tel., Atlantic 1876

What La Follette's State Is Doing

Latest and Most Authentic Book On

What's Going On in Wisconsin

A Valuable Hand-Book for
La Follette Campaign Workers
Price $2.50, postpaid

Order through your bookseller, or by mail of Batavia Times Press, Batavia, N. Y.
For descriptive circulars, address Chester C. Platt, 119 W. Main St., Madison, Wis.

HOW TO PRAY IN FAITH AND BE HEALED OF DISEASE

A book written to do good, not to make money. Write a postal card for it, to John Jacob, Box 604, Kansas City, Mo.

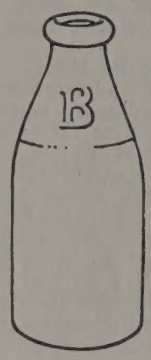
WRIGHT & COMPANY

STEAM—DOMESTIC
COAL

TELEPHONE WABASH 5028
Main Office:
608 S. Dearborn St.
CHICAGO

Phone Oakland 489 JANITORS' SUPPLIES

Everything in HARDWARE
AT
PORTER'S
4236 Cottage Grove Ave.



A Better Food

Milk is better food than meat—yet it costs much less.

Drink BOWMAN'S MILK—a quart a day. Notice how much better you feel.

BOWMAN DAIRY Company

The Blakely-Oswald Printing Co.
PRINTERS and BINDERS
Telephone Wabash 3854 120-124 W. Polk St., CHICAGO

DREXEL State Bank

Cottage Grove Ave. *and* Oakwood Blvd.

Thirty-two years of conservative banking, combined with service and courtesy for every depositor—large or small—is the record of this bank . . . . . .

Your savings and checking account cordially invited

Resources Six and one-half Million Dollars

OCTOBER

Marks the possibility of real savings in Autumn and Winter wardrobes. For thru the use of this Service many previously worn garments—of men, women and children—may be recovered to further usefulness and good appearance. Fine equipment, experience and skill combine towards making our cleansing so dependable.

Schumann & Co
Cleaners Dyers

PHONE DREXEL 9231 ALL DEPARTMENTS
MAIN OFFICE AND WORK
3960 Cottage Grove Avenue

Subscribe for and read UNITY